

THE
Little Review;

OR, AN

Inquisition of Scandal;

Consisting in *Answers of Questions and Doubts;*
Remarks, Observation and Reflection.

Friday, July 27. 1705.

THo' the Societies main Battery was always erected against Vice and Folly, yet it was never design'd against the Faults of those Persons that brought Informations before the Board, *Qui alterum incusat ipsum se inveteri oportet*; but some there are, who not content to expose themselves to us, are impatient till all the World is Witness of their Folly and Impertinence; and till they can see their productions in Print, we would conceal them; but still Letters come in daily, that they wonder why they have receiv'd no Answers yet; Whereas the Society does declare that they will not answer Nonsensical stuff; and where Gentlemen find wholly neglects, they are to suppose their Matter does not deserve Consideration; and 'tis hoped other Gentlemen will not be angry at delays, when the Society promises they shall be Answer'd; but they beg leave to be best Judges of the time, because other Persons cannot tell the Circumstances which hinder some Answers and set forwards others. We resolve to oblige the World with a Specimen of

some Gentlemen's Letters, and leave the Readers to determine, whether the residue of such stuff is not better unregarded than Publish'd.

Right Honourable Gentlemen Esqrs.

I May wish Authority be Impertinent, for your Worshipps don't know me, neither shall you; but you may return your Answer if you please; Why Women have not Beards as well as Men? or, to obviate any Objection against the Stating the Question; take it this way, Why Men have Beards and not Women; either way its a Notable Question; ha! isn't it? yet, I have another that exceeds it, and that is, Whether, or no you are capable of Answering it; if I hear not from you, I shall conclude in the Negative. You may also, if you please, tell me what Question I shall propose in my next Letter; and pray give me a better Answer to those already sent, than what is yet given. Now, Right Worshipful, I desire of you (and what I desire of you, I expect you Perform) to lay aside all other Impertinent Scrawls and nonsensical Scribbles, that this Useful and Necessary Epistle may be the Subject

Subject of Ten or Twelve succeeding Reviews;
and I shall be with a Complement

I say, I'll Corrode him, and be what loses the day
shall pay Ear-Rent for us both

July 2. 1705
Your very good Friend,
Obliging Servant, and
unknown Acquaintance
Sq; Honour.

Christopher Baldpate.

Ordered that John-Matthews
Compose this himself, so
prevents Errors. Sir

1, 2, 3. Cler. Societat.

Upon the Esquire's Complaint of Answers, not so good as expected; We sent one of the Society to the Region of Wit, from whence this is dated; hoping he would have returned full laden with a Cargo of Ingenuity, to have been retail'd to the Satisfaction of all Courteous Readers; but he brought word, he found no Wit there, but what lay conceal'd in such Sparks as Squire Honours, strutting up to the Glass, adjusting some disorder'd Curls; then calling D—m—e Boy, clean my Shoes, ad per Dish for Coffee, and whip to the Play.

But we not likely to receive any Improvement from this, thought that the Worthy Sir had little Reason to complain of any Deficiency of Sense, if this were all the very Professors of it could allow, and so we resolved to go on upon our own Foundation.

NEXT comes a Letter to Mr. Matthews, from Mr. Christopher Baldpate, or Shallowpate.

Damme John,

After the usual Ceremonies of wishing you Health and Happiness, I think fit to Entertain you with a mess of damn'd Nonsense (you stupid Dog) being sufficiently satisfied that your shallow Cerebrum is not capable of understanding what a substantial piece of Wit is; however, to try you, I shall send my Boy immediately after the receipt of this, with a pair of decay'd Caps, the Calculumens went Repairing, and cke the Toes; but if not done Mathematically, by Jove I'll Cane you damnably. Look you Boy, tell that stupid Dog, the Author of the Review, that I'll meet him at the Crown in Ludgate-street, and dispute with him in defence of the Tackers; nay, Faith it shall be in that aerial Rostum, viz. the Pillory, where he once had the Honour of flaming himself; there,

Such worthy Patriots must needs meliorate a bad Cause, but this is small Scurrility to what we undergo; for every Body has the Privilege of saying what they please; and our Advertisements are to the Foolish as well as Learned; nor can one be debarr'd from sending to us without the other.

Most Renowned Sirs,

WEE, whose Names are here subscribed, do, being most of us Eminent Pastry-Cooks and Confectioners, give you Humble and Hearty thanks for the unexpressible Kindnesses we have receiv'd from your most Noble Society, by the Assistance we have had from your Papers, in Preserving our Pies and Custards from the fierceness and barbarity of the Oven; and keeping them clean, and fit even for Persons of the best Quality, such Customers as we will not disoblige by naming. And we on the left hand give you also thanks, such as we are not able to express, for had not your Reviews been brought to us, almost in Cart-Loads, (occasioned, as far as we can suppose, by a Paper newly come out, call'd Mercurius Politicus) we should not have known what to have done. And whereas other Papers are brought to us dirty, and so not fit for Use; yours we received clean, and never read—So that we think our selves bound in Duty to offer you some Present; such as may be suitable to so great a Benefit. All therefore that we desire from you, by way of Query, is, What you please to accept of from us, who think our selves bound in Duty to pray for you.

Pastry-Cooks.

George Applepie.
William Custard.
Edward Cheesecake.
Robert Wigg.
Timothy Puff.
Steven Rowlingpin.

Confectioners.

John Carrawayseed.
Henricus Prewin.
Joseph Bisket.
Marcus Driedcherry
Nicholas Candy.
Jeremiah Marmalad.

Not to make any Reflections whether our Papers merit the Fate describ'd, or whether, if so brought on, 'tis by the Mercurius Politicus: We only say, that 'tis impossible the Matter

er of Fact should be true ; but better Authors than we pretend to, submit to the same Fate ; and in Answer to that Query, We desire your Societies to send ours, so much of your Manufacture as will convince us, that our Reviews increase upon your Hands ; We hope you cannot refuse so small a Grant, for the great Favour you all acknowledge to have Receiv'd. We can spare 100 such Letters as theirs to ransom our own Works.

Sirs,

THE first following Query if it be not too bold, and none may make a bad Improvement of it, Let me beg your serious Answer. The second (which has no Dependence on the first) I think I may reasonably ask an Answer to, which may be of general Use.

1. How was it consistent with the Goodness, and Mercy of God, to make such a Creature as Man, when he foresaw his Fall ; and thereupon the Mischiefs, the Miseries, the Calamities, that would attend his Posterity in this World ; and that not one (perhaps) in a Thousand, but wou'd perish Eternally in the next ?

2. Whether *Rahab's* hiding of the Spies, sent by *Joshua*, and Concealing 'em by Lying, was a Justifiable Act ; and consequently, whether, upon very urgent Occasions, we mayn't lawfully follow her Example.

1st. We do not think that the Actions of Men affect the Goodness and Mercy of God, for that were to make God a Party too, at least a Cause of their Evil-doings : We allow, that in the Beginning, all that Man would do lay in the *Memento Divina* ; but Man does not the Wickedness because God foresaw it, but God foresees it because Man will do it, and he is not obliged to strive with Man, and force him to Obedience ; but he gives him a Free-will and Power to do what is right ; which if he is deficient 'tis his own Fault ; but say you, all had been prevented if he had not been created ; therefore to cut off all his Future Misery, why did he not lie still undistinguished in the Common Earth. These are Questions not to be askt, for then shall the Clay speak to the Potter, Why hast thou made me ? 'Tis certain, God's Goodness appear'd in making Man ; For be beheld, and every thing he made was good, and as to his subsequent Misery, this Goodness of Gods is not

lessened, because Man is the Author of it himself.

2dly Both Old and New Testament disallow such Proceedings : The Old says, *We must not steal a Lamb to offer Sacrifice*. The New says, *You may not do Evil that Good may come thereof* : For instance, I meet a Man in a Rage threatening the Life of an Enemy who passed by me ; he asking me which way the Man went, I tell him directly contrary to the Truth, that he may not find him ; I commit an actual Sin to save the Man's Life ; Why should I distrust the Power of God in preserving it ; if it was not his Will that the Man should be so kill'd, neither would it have been, had I told the true way ; but if it was his Will, my Forgery will not obstruct it, but he must meet the Fate design'd him ; so that here is a certain Evil done, to prevent, by Chance an uncertain Good.

THE following Letter is very remarkable in its Circumstances.

Gentlemen,

I Have by me (unhappily taken at several Times) one Pound thirteen Shillings, in Counterfeit Money. For after I perceiv'd it to be such, my Conscience wou'd not permit me to pay it away : for these Reasons.

1. I pretend to give that for good, which I know is naught ; and so do, in effect, Lye.

2. I am certain, some Body must lose by it at last : And it's possible it may be one, who can very ill spare it ; and so I assist my self, to the Poor's Loss.

These Considerations, I say, withheld me from putting it off. But now I am reduc'd to such Extremities, that I and my Family are forc'd to live on Bread and Water.

I beg you therefore to inform me, whether this my Scruple be just, or no ? And, pray be so careful in your Answer, as not to make me Err ; for I will, Divine Grace assisting me, rather die with *Lazarus*, than support my Life by sinful means. But if, on the other hand, I may lawfully do it ; tell me, that I and my Family may be sustained thereby.

J. S.

Here is a poor Map of more Sence, and Honesty too, than some of his Betters, who without any further Debate would have put off what they took, and say only, 'tis as I was serv'd my

my self; but is it as you would and desire to be serv'd; but here necessitous Poverty urges and attacks the poor Man's Honesty, but he defies his Baemy, and will not yield, unless he thinks it lawful to come to a Composition; the Reasons, you give, are so good, that you must needs think it is not lawful, and a Man of that Integrity will never be suffer'd to want, or to see such Extremities as to be forced to traffick his Soul for the Support and Maintenance of his, and his Family's Bodies.

*'Tis better far in Virtues Laws to die,
Than long to live in prosp'rous Infamy.*

Trust to Heaven and your own Industry; and that our Advice may not be neglected, you shall meet with an Encouragement, if you send a Letter (wrote with the same Hand the last is) where you will appoint it to be left for you.

D I V E R T I S E M E N T.

. There will speedily be publish'd Cook's Reports, turn'd into an Epick Poem in X Books, to which will be prefix'd, The lively Portraiture of those Noble Heroes (mention'd in the History) Fee-Tail, and Fee-Simple. By Dr. Negroe. Price neatly bound and gilt 6d.

Advertisements are taken in by J. Matthews in Pallington Court in Little-Britain.

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To Morrow will be publish'd,

MEMOIRS of the Marquis de Guiscard; or an Account of his Secret Transactions in the Southern Provinces of France, particularly in Rovergue and the Crevennes, to Rescue the Nation from Slavery. Dedicated to the Queen of Great Britain. Faithfully done out of French, and for that end,

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